

# The Gospel Messenger,

AND

## SOUTHERN EPISCOPAL REGISTER.

---

VOL. V.

SEPTEMBER, 1828.

NO. 57.

---

FOR THE GOSPEL MESSENGER.

### SERMON NO. XXXIX.

#### ON THE DUTY OF VISITING THE SICK.

The Anniversary of the *Ladies' Benevolent Society of Charleston*,\* instituted with an especial reference to the sick poor, occurring in the present month, it is hoped the following Sermon will be deemed appropriate.

*Matthew xxv. 36.*

"I was sick and ye visited me."

THE Almighty pities the sick. In the Old Testament he says, "I will bind up that which was broken, and will strengthen that which was sick." And he encourages men to imitate him by that promise. "Blessed is he that considereth the poor, or the sick (as the word is translated in the margin) the Lord will deliver him in time of trouble." It is said of the Son of God, "himself bare our sicknesses." When he was on earth he went about "healing all manner of sickness, and all manner of disease among the people." When he sent forth the Apostles, and afterwards the seventy Disciples, he especially charged them to minister unto the sick. But there can be no lesson on this subject, so impressive as that in the text. If our blessed Lord were on earth and sick, the Christian would be anxious to attend on him. But he declares that any attention to a suffering mortal will be as acceptable to him, as if it were done to himself. Indeed, that it is done to himself. "I was sick and ye visited me. Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." The duty of visiting the sick results from the obligation of charity; the example of our master, Jesus Christ; and precepts plain and undisputed.

On the extent of this duty, the best method of performing it, and the benefits to be expected from it, I would offer a few observations

\* It is gratifying to know, that a Society for the relief of those sick poor, who reside beyond the limits of the city, is also supported by benevolent ladies.

which can lay no claim to novelty, but will show some desire for the success of a most excellent institution.

As to the extent of this duty, it may be observed that it claims most attention from those who have most leisure, the persons whom Providence has blessed with wealth or competence. It claims most attention from that sex who are best qualified to discharge it, whose sympathy is most lively, and habits most congenial with this employment. Still it is a duty incumbent on both sexes. The strength of the one is sometimes as necessary as the tenderness of the other. It is a duty incumbent on all classes of society.

The poor man has not many moments of leisure, but he can spare some of them to his sick neighbour. He can at least come to his bedside, and make a kind inquiry after his health. He can call to his assistance the affluent, and the benevolent, and the skilful. He can call his physician and bring his medicine. He can deny himself some hours of repose, and give them to *watch* his sick brother. God can guard his health. God can bless his labours. God will more than recompense him for all his sacrifices in the discharge of his duty. The rich man has the command of his time, and if he is permitted to employ a part of it in the improvement of his mind and innocent recreation, he is enjoined to devote the greatest part to the fulfilment of his duties. It is not enough that he should provide good attendance, and be liberal of his money for the sick. Sympathy, the best, and often the only gift which can be received by them, is not to be purchased. Visiting them must be performed in person. Although he should bestow all his goods on them, it would profit him nothing if he had denied them his personal attention, and at the day of judgment the Lord would say unto him, "I was sick and you visited me not." This duty can undoubtedly be best discharged by those who have no families of their own. And such persons if they neglect it must feel a peculiar self-reproach. Still it is not to be admitted, that there are any whose domestic cares prevent their performing this duty, who cannot occasionally spare to a sick neighbour, the benefit of their experience, and the comfort of their kindness. And certainly, at that day, when none but real excuses will be offered, the mistress of a family would not plead that she had not visited her Lord, because her sisters or daughters had visited him, that she felt at liberty to neglect a duty, because she knew it was discharged by others. If she be of mature age and respectable character, she will find a strong motive to engage in this office of charity, in the influence of her example. In declining it, she not only deprives the sick of her own services, but of those of others who look up to her as to a guide, and who, if properly directed, would have been active and constant visitors. It is an excellent arrangement for the old and the young to co-operate in this duty, for the experience and prudence of the one will guide and temper the zeal of the other. In this duty, a preference will of course be given to our relations and friends, for the general benefit is best promoted by each man's particular attention to the circle in which he moves, and the Scriptures have declared, "If any provide not for his own, and specially for

those of his own house, he hath denied the faith and is worse than an infidel." In this injunction, servants are no doubt comprehended. And if they, in a state of sickness are neglected by their masters, they must suffer much. In our state of society, the number of this class belonging to a single individual is often very great, and no persons, except his own near relations, have so strong a claim on his kindness and protection.

Christians should remember also, that they are required to do good, especially to those who are of the household of faith, that there should exist among them that community of feeling, which St. Paul describes, "If one member suffer all the members suffer with it." A preference will also, in general, be made in favour of the poor. The rich man in sickness has many alleviations; but to the poor it is a state of almost unmixed suffering. His friends cannot spare him much of their time, for they are poor and their time is not their own. His anxieties are peculiar, for his family are dependant on his daily labour, and he fears that on his recovery he will be burthened with debt. His claim on our attention is double, arising from his twofold calamity, sickness and poverty.

I come, in the second place, to speak of the best method of performing this duty. This is a wide field, and I enter into it with much diffidence. First, let us endeavour not only to comfort, but to counsel the sick. Now the heart is tender, and it may be useful to offer a warning against bad habits and neglected duties, to recommend to the rich, liberality—and to the poor, frugality and industry. Now the mind is open to religious impressions, and it would be proper to speak of the sickness of the soul, of the second death, and the immortality purchased by our Lord, Jesus Christ. Now that there is a sense of danger, the mind may be led to the much neglected duty of prayer, and by repeating some precious promise from the holy Scriptures, a desire may be excited for the perusal of that sacred book. It would be proper to speak of the great responsibility which rests upon the head of a family, so to train them that they may become good citizens, and good Christians, and as means thereto, the importance of religious instruction, attention to family and public worship, and above all, a consistent example on his part.

In visiting the sick, let us endeavour not only to assist them ourselves, but to procure for them the assistance of others. As their good is our object, we shall be always ready to give place to those who can be more useful to them than we can. If we are poor, we shall take pleasure in procuring for them the attention of the rich. If we are much occupied, we shall invite to their assistance those persons who have more leisure. We will introduce to them skilful physicians, and to promote their spiritual health we shall recommend them to seek the counsel of their ministers; agreeably to the advice of St. James, "Is any sick among you, let him call for the Elders of the Church, and let them pray over him." The province of the visiter is not to interfere with the physician, and the minister of the Gospel, for in this way injury might be done. Her

province is to give relief in the best possible method, either by personal services, or by introducing the services of others, as shall be most expedient. She is to give to the sick a constant and active sympathy, and to encourage their confidence in the physician, the minister, and other attendants.

In visiting the sick, let us beware of discontent and complaining. Are your watchings wearisome, and the beds of disease loathsome? Remember that you are liable to sickness, and may soon need the compassion of your fellow mortals. Are the sick peevish and unthankful? Remember true charity suffereth long and is kind, and that the object of your pursuit is their good, not their gratitude. Does attendance on them interfere with many pleasant occupations? Remember that you are performing a duty, and that the greater its inconveniences, the greater will be your reward.—Remember that God is about the bed of sickness, and observes every good feeling of your heart, and every kind word and deed. Remember that you do this in remembrance of Christ, that your service is rendered to him, even to him your benefactor and friend—for he has said, “Inasmuch as ye have done it the least of these my brethren, ye have done it unto me.” Above all, meditate on the example of your Redeemer. Consider his watchings, his fastings, his labours, his prayers, his anxieties, until in agony his sweat was, as it were, great drops of blood falling down to the ground for your sake. Consider how kind he is to you, though you be evil and unthankful! Yes,—Consider him who endured such contradiction from sinners, lest ye be weary and faint in your minds. Carry, my brethren, such considerations into the chamber of sickness, and you will be enabled to persevere in your duty. You will find in it real satisfaction, and a hope which is full of glory.

I come now to mention some of the benefits which would result from the faithful discharge of this duty. In addition to the present comfort which it would afford to the sick, it would lead to a knowledge of their wants, temporal and spiritual; to the relief of much distress which would have been unknown; to the education of many children who would have been neglected; and may it not be added, to the reformation of some who might have lived dangerous members of society, or have died in a state of impenitence, and been ruined without remedy. A general performance of this duty would give a new character to the community. It would have a strong tendency to destroy that selfishness which is at the root of all offences against society, and it would give useful employment to those whose time is now passed in indolence, or in occupations unprofitable to themselves and others. Much religious improvement may be expected from this duty. In the sick room, we are naturally reminded of the most important truths, and in the most impressive manner, of the sinfulness of our nature, the origin of those evils which afflict it; the insecurity of earthly possessions, even of life itself, and of that mercy which continues to us the blessing of health. Sometimes we shall be warned by the despair of the unbeliever, and sometimes animated by the resignation and

faith of the dying Christian. Sometimes we shall be usefully reminded of our deficiencies, by the superior excellence of those who have had few religious advantages, and at other times we shall have occasion to adore the grace of God, who hath made us to differ from those, who with the best opportunities for religious improvement, are yet impenitent and unbelieving. What lasting satisfaction will be afforded by the reflections that we have comforted the last moments of a fellow-creature; or have been the means of restoring him to health and his family; or a still greater privilege of raising him from the death of sin to the peace and hope of the Gospel! But the best satisfaction of those who conscientiously discharge this duty, is reserved for another day. It is *that day* when the negligent shall be pierc'd with remorse as that declaration of Jesus sounds in their ears—"I was sick and ye visited me not." It is that day when the humble Christian shall say to his Lord, "when saw I thee sick and came unto thee," and he shall point to his lately afflicted members now standing at the same tribunal, and say: *Inasmuch as ye visited these, ye visited me.* If this duty was unattended with present comfort and benefit, in the prospect of that day when you must all stand before the judge of the living and the dead; in the prospect of that world of perpetual health prepared for his disciples, you would find sufficient inducement to do good, and not to be weary in well-doing.

The merit of the "Ladies' Benevolent Society" is extraordinary and peculiar, for whereas most charitable Societies merely contribute money to the relief of the poor, this gives to them, in addition, personal services. Let it be mentioned to the honor of the founders of this institution, that when they would select an object worthy of ther charity, their discrimination led them to the *poor sick*. And when they would make an offering worthy of themselves, they determined to bestow their sympathy. To visit the sick poor is the great object of the Society. It is proper to supply their wants. It may be proper to contribute, in various ways, to their comfort and benefit. But to visit them; to go in person to their chambers, to converse with them, to weep with them, to superintend the application of your bounty, is of the very essence of your Association. Let me hope, let me be permitted to intreat, that no increase of your members and your funds shall ever divert your attention from this leading object which constitutes the chief beauty, merit and utility of your Association. What an advantage to a community to have the obligation of charity so eloquently enforced, not by precept, but by so many examples, to have reared in the midst of it an Association in which its young female members are instructed in the duties of charity, and prepared to exercise their most interesting and useful employment.

Here is the father of a large family. They never had any of the luxuries of life, but they enjoyed all that was necessary and much that was convenient. They were sheltered, maintained and educated by his industry. But he is visited with a lingering disease. His landlord requires him to leave his house, since

he cannot pay the rent. The instructor of his children has dismissed them from school, for he cannot afford to teach them gratis. His furniture has been sold piece after piece to procure subsistence for his family; and medicine for himself.—He has had no physician, for he was unwilling to incur the expense. His wife has watched him night after night, and is worn out with fatigue. He has laboured for the meat that perisheth, but, alas! has neglected the one thing needful, and though not an immoral man, is ignorant of the peace and hope offered to the unhappy by Jesus Christ. He has never in his life asked for charity, and he now cannot be persuaded to do so. Your Society comes to him, and tells him that its business and its pleasure is to administer relief. With the assistance of a liberal public, it pays his rent—maintains his family—conducts his children to a free school—provides him with a physician, and nurse; and like the good Samaritan, not weary in well-doing, continues its kindness month after month, ministers to him of its best sympathy, until, under the blessing of God, he is restored to health, unincumbered with debt. It does more. Under the influence of its moral and religious instruction, he is induced to become a Christian. His family are now gathered together morning and evening to worship God. The children are brought up in the fear of God, and they all appear regularly on the Lord's Day in the Lord's House. Surely an institution like this merits the approbation of every good man!

Here is another, a stranger. He has come hither to gain his livelihood, but sickness has befallen him and poverty has followed. At home, he has an affectionate mother and many friends. But here he is without a friend, almost without an acquaintance.—"Without a friend?" I mistake, he has many friends. In your Society he will find the support, the care, the sympathy, the religious consolation and advice which he had left at home. These are not fanciful descriptions. Many such stand recorded in the annals of the Society. In relieving such objects, it has expended in a single year, about \$2,500. The income received from its annual members amounts only to about two-thirds of this sum. It could not have done the good which it has, without the assistance of persons who are not members. It cannot continue its usefulness to the same extent without considerable benefactions. And who would be willing that a single sick man, a single stranger, should go unrelieved if his alms could prevent it?

My brethren—the sick poor of this congregation have been often relieved by the Ladies' Benevolent Society. In this circumstance, it might find to-day a strong claim on your liberality. But its excellence and usefulness must have insured it your complete approbation. And on this occasion, I doubt not you will be thankful that an opportunity is afforded you to bestow on it your prayers and your bounty. Your contributions will be a pledge to those ladies, of the support which they may expect from other congregations; a pledge, that so far as funds can maintain such an association, a liberal public will never suffer it to languish.

## FOR THE GOSPEL MESSENGER.

**Messrs. Editors.**—As it is expected the members of our Church in this city, will soon have an opportunity of participating in the sacred rite of Confirmation, the following remarks may be not inappropriate.

## INVITATION TO CONFIRMATION.

This ordinance is a confirmation of your baptism, a renewal of holy vows and resolutions on your part, and a ratification of exceeding great and precious promises on the part of your Maker. Were you baptized in *infancy*? In confirmation you declare that you approve the act of your parents and sponsors; that you are resolved by the grace of God, to do and believe as they have promised you would. You declare impressively to *mankind*, and we doubt not acceptably to God, that you anxiously desire to be numbered among *His* children, among the members of Christ, and the inheritors of heaven, and that you will let nothing be wanting which may secure to you these inestimable privileges. Were you baptized in *riper years*? In confirmation you REPEAT the solemn and interesting vows which you then made. You again declare that you do believe the Gospel, and promise to repent, to obey, to live, by God's help, as becomes a Christian, in this instance to the chief officer in his Church, as you had at first to one of his inferior ministers. The confirmed person acknowledges his insufficiency; his need of divine grace; and his desire to obtain it, in the use of the means of divine appointment. Is it the duty of parents to bring their children to baptism, and is it less the duty of those children, when they arrive at years of discretion, to ratify and confirm, by their own act, *that* baptism? Can they reasonably expect the *privileges* of the baptized, if they refuse to assume the *obligations* of the baptized? How can the act of their pious parents prove a blessing to them, if they virtually annul it? If it be a duty to seek the assistance of the holy spirit of God necessary to our understanding, and performing his commandments. If it be a duty to listen to the voice of God's Church, to be followers of those apostolic men, who through faith and patience have inherited the promises—to be a follower of Jesus Christ, whose study it was to fulfil all righteousness—who at twelve years of age came up to the temple with his pious parents to take upon himself, after the custom of the law, the obligations of a believer, to "avouch the Lord Jehovah as his God," and to receive the adoption of his children, then, my friends of every age who have not yet confirmed your vows, and been confirmed in them by your heavenly father, there can be no doubt on the present subject. The path of duty is plain and open before you.

While we invite you to this *duty*, we remind you also that it is a *privilege*. On the day of the baptism of our blessed Lord, there came a voice from heaven, saying "This is my beloved Son in whom I am well pleased." And we cannot doubt but that the Almighty is well pleased (in an inferior degree we must of course admit) with the baptism of every sincere believer and with that similar and equally solemn transaction, in which, with the temper of the prodigal, he comes up to his father's house, confessing and bewailing his sins; acknowledging the long-suffering goodness of God; pledging an entire reformation; and praying both for pardon for the past, and grace for the future. What rich satisfaction in the consciousness that God approves the act of our confirmation, and that our penitence, our prayers, and our vows will be accepted by him. But this is not all. The reformed sinner is not only *pardoned*, but is blessed with that grace which shall keep, which alone can keep "his feet from falling, his eyes from tears, and his soul from death." The grace of consolation and sanctification is promised by Him, who is not a man that He can deceive, to every worthy confirmant. And this grace which shall guide him through the perplexities of life; comfort and cheer his spirits in the day of adversity; and eradicate the evil principles of his nature, while it implants whatever things are pure, and good, and lovely; this grace, the best blessing which man can have on this side of his grave, shall be succeeded, when this mortal shall have put on immortality, by an ineffable state of felicity such as "eye hath not seen, nor ear heard," nor the imagination anticipated. "It is your Father's good pleasure to give you the kingdom." The unspeakable comfort of this declaration, every one who shall come to Confirmation, in a proper spirit, may take to himself or herself. The satisfaction of renouncing what is wrong and evil, and of entering on the pleasant path of duty and usefulness: The consciousness that your God and Redeemer approves of your profession of faith, and your holy resolutions; the peace which there is in believing the Gospel; the joy which the Holy Ghost, the comforter, imparts to the soul of the true Christian, and the hope of a happy immortality with God:—What possessions so valuable as these? What anticipations so bright? Who will be willing to cut himself off from them? Come then, to this ordinance of confirmation, and be refreshed—be strengthened—be sanctified—and leading the rest of your life according to this beginning, be assured, and we do assure you on the authority of the divine word, you will be saved, you will be glorified, you will be happy, world without end.

But remember, God seeth the *heart*. The outward act is acceptable to Him, only as it indicates the disposition which prevails within. He says, "My son give me thine heart." Is thy heart right? Is it penetrated with sorrow for the sins too often committed against a merciful Father, and a bountiful Redeemer? Is it sincere and determined in the resolution to forsake that which is evil, and to follow ardently, unceasingly, and with a constant desire of progressive improvement, that holiness without which no man shall

see the Lord, pressing forward, not counting itself to have already attained, towards the prize of the high calling of a Christian? Has it, in deed and in truth, a dislike to the wicked world which it renounces; a relish for the holy duties in which it engages, and a desire for the holy scenes, which it professedly pants after? In one word, has thy heart the aversions and the desires which it professes in the rite of Confirmation? If so, the transaction will be acceptable to God, and a source of unfailing satisfaction to thyself. **Prepare** then, for this holy ordinance, that you may realize its import, and reap a full reward. But let not what has been said discourage any one from approaching this their bounden duty and service. Let no one say that he will not come, *because he* is not prepared. Let him rather prepare himself. As he values the approbation of his God, and the peace of his own mind, and the eternal salvation of his soul, let him not wilfully neglect any positive duty; any means of grace; any opportunity for weakening the power of temporal objects, and for his encouragement in the pursuit of the one thing needful. How many aged Christians recur with delightful recollections to the day of their Confirmation, the day on which, in a more especial manner, they remembered their Creator—they remembered all that the Son of God had done and suffered for them, they remembered their danger, while out of the covenant with God; they resolved to renounce sin; to endeavour to love God; and to live in his fear and worship. Was it not by this Confirmation, in part at least, that they were strengthened and enabled to persevere in a long life of virtue and piety? Was it not then that they received a spark of grace, which has burned brighter and brighter as they advanced on their pilgrimage? Has not the recollection of their vows made under such solemn circumstances, proved a most salutary restraint on youthful inexperience; on the ambition of manhood; and the various temptations to which they are constantly exposed? Has not their Confirmation been a protection against sin; an incentive to devotion and integrity; a foundation for real peace and the best hope, and an instrument of divine grace?

But to turn to inquiries of an opposite nature. **What sinner**, whose life is prolonged, till the infirmities of age compel him to remember his Creator; to remember that death is at the door, ever dwelt with satisfaction, on the recollection that he declined to acknowledge, in a deliberate and public manner, God as his Father, Jesus as his Redeemer, and the Holy Ghost as his Sanctifier? Has he not rather bitterly lamented that the choice period of his life, when sin was not yet so deeply seated in the heart, and duty was comparatively least difficult, has passed unimproved; that his Creator was not remembered in the days of his youth, and thus repentance is almost impracticable, and hope, if he indeed have any, is as the smoking flax—imparting to his soul, when the most needs comfort, little warmth. Let my young friends then take warning. Let them seriously remember their Creator; their danger; and their duty. Let them *improve* all the opportunities graciously afforded

them for escaping the remorse of the late penitent; and the greater remorse of the eternal state,—“the fire that is not quenched, and the worm that never dieth!”

.....

### SUNDAY SCHOOLS.

I proceeded to breakfast with some friends, who take a part in the management of Sunday Schools. Many were present who were about to take the place of teachers. I know of nothing more conducive to the spread of genuine practical religion, or to the rearing up of young men to usefulness and devotedness in the Christian cause, than in enlisting them in the work of Sunday School teaching. To be a tolerable teacher in a Sunday School, there must be considerable acquaintance with the sacred volume; for the teacher has often reason to be fearful lest his acquaintance with the Bible may be found inferior to that of some of his scholars.—Besides, there must always exist a natural and laudable rivalry between teachers, as to the advancement of their classes; and thus I believe that many a young man who is now creditably and usefully engaged in the ministry, received his first impulse of devotedness—his first awakenings to the requirements of the great Christian cause, in a Sabbath School. How much better is it (and would to God I could engage many young persons who as yet mis-spend their Sundays in listlessness and idleness, to consider what a field of usefulness lies before them)—how much better to occupy a Sabbath morning or evening in the delightful duties of a Sunday School, than in wandering about in idleness abroad, or lolling away time in nothingness at home. The breakfast being over, all present united in prayer to the God of the Sabbath, that he would further with his grace their endeavours, and so prevent them in all their thoughts and works, that their teachings might be for the furtherance of divine truth, and according to Godliness.

“Next Sunday Emma, (said Mrs. H.) there will be a collection for the support of the Sunday School. This is decidedly the *greatest* of all charities. Here your most liberal donation will be *judiciously* bestowed. These admirable institutions *prevent* much of that vice, poverty and misery, which the most *unbounded munificence* can never *effectually relieve*. *Prevention* is better than *cure*, is a maxim equally applicable to *moral* and *physical* diseases. In these schools the children are instructed in their duty to God, and in the various duties they owe to society, and to themselves. They are taught “that if any would not work, neither should he eat.” They there acquire those *habits* of *order*, *decency* and *industry* which contribute so essentially to their *future comfort* and *prosperity*. The happiest days of my life were those in which I engaged in teaching in one of these schools. I have been amply rewarded since, in observing the respectability of the generality of my scholars, and the *practical* piety of several of them: I can never forget the ardent gratitude, the holy joy, I experienced in witnessing the triumphant death of one of my beloved pupils. I am informed that the school

attached to our Church is sadly in want of Library books. You might send them a dozen volumes at a very trifling expense. They are lent to the children as rewards for industry and good behaviour, who are exceedingly anxious to obtain them, and to take them home to their parents. Only imagine the incalculable benefit to be derived from these books, provided they be judiciously selected."

*Christian Examiner and Church Register.*



TO THE EDITOR OF THE GOSPEL MESSENGER.

### EVIDENCE FROM MIRACLES.

The following concise remarks on the evidence derived from miracles, are taken from a review of "Taylor on the transmission of Ancient Books to Modern Times;" published last year in London. They will serve to fill up a vacant place in the Gospel Messenger.

"The scriptures do indeed make a demand upon our faith; but it is exclusively in regard to facts which lie above and beyond the world with which we are conversant, and of which facts we could know nothing by the ordinary means of information. But our assent to miraculous events is demanded purely on the ground of common sense. The facts are as comprehensible as the most ordinary occurrences; and the evidence upon which they are attested, implies nothing beyond the well-known principles of human nature. He then who does violence to the standing laws of the present system, by rejecting this evidence, displays, not a want of faith, for that is not called for, but a want of reason. To one who affected to question the received account of the death of Julius Cæsar, we should not say, 'you want faith,' but 'you want common sense.' It is the very nature of a miracle, to appeal to the evidence of universal experience, in order that, *afterwards*, a demand may be made upon faith in relation to extra-mundane facts."



FROM THE CONNECTICUT OBSERVER.

### CHRISTIAN TRAVELLERS ON THE SABBATH.

We have heard of professors of religion whom much persuasion was necessary, to prevent leaving our large cities in Packets and Steam Boats and Stages, on the Sabbath, though they give no better reason for it, than they should reach home one day sooner, and save one day for business, into the bargain. And we have heard of others, with no better excuse—though a better is sometimes pretended—whom no persuasions could turn from their purpose. Follow them, in imagination, on their way. It is certainly possible that some passenger, who disregards religion, and is glad of an opportunity to show the inconsistencies of Christians may be their companion. Suppose he were to point them to some of the following

passages out of the Book, which they acknowledge not only as containing the rules of duty—but also an exhibition of Christian feeling. “Remember the Sabbath day to keep it holy.” “My soul thirsteth for God, for the living God; when shall I come and appear before God?” “When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise of a multitude that kept holy-day.” “O send out thy light and thy truth: let them lead me, let them bring me unto thy holy hill, and thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy.” “I was glad when they said unto me, Let us go into the house of the Lord.” “Not forsaking the assembling of ourselves together, as the manner of some is.” If they could persuade themselves that they were sanctifying the Sabbath; which there is some reason to doubt—could they persuade others, after voluntarily deserting the house of prayer and praise, that their feelings at all correspond with the pious sentiments expressed in these passages? Could they convince others that they find “exceeding joy” in the public worship of God, when they had just turned away from the cheerful invitation, “Let us go into the house of the Lord.” And though such a scene as we have imagined should not in fact, be witnessed, it must often occur to others who make no pretensions to religion, that the Christian, who prefers rather to spend the Sabbath amidst the bustle and noise of a Steam Boat or a Stage Coach, than in the house of God, is, in feeling very unlike the pious men described in the Bible.

If, as is sometimes the case, after attending public worship, professors of religion go on board of a Steam Boat at four or five o'clock in the evening, will they then exhibit much less inconsistency? To say nothing of the influence of an expected departure, on their devotions in the house of God, are the scenes of a Steam Boat those which the Christian would choose for retired meditation on the truths to which he had listened, during the day? Will they fasten these truths in the mind—or rather will they not efface every good impression made on his heart and conscience? Could he there lift to heaven the supplication, for the influences of the Spirit to sanctify him through these truths? Should he attempt to utter the heavenly sentiments of the hymn,

“Frequent the day of God returns,” &c.

would not expressions freeze on his lips, while conscience tells him of his inconsistency?



### **TRIBUTE TO THE MEMORY OF BISHOP KEMP.**

The Select Committee appointed to prepare a suitable address, expressive of the feelings of the Convention at the greatly lamented death of the Right Reverend James Kemp, late Bishop of this Diocese, report the following:—

TO THE MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH IN THE  
DIOCESE OF MARYLAND.

*Brethren, beloved in the Lord:*—The Convention of the Church in Maryland, being assembled at their first annual meeting, since the decease of the Right Reverend James Kemp, their late Diocesan, in officially announcing to the Diocese that the Episcopal Chair is vacant, feel themselves called upon to testify the sentiments of affection and respect with which they cherish his memory; of sorrow and lamentation under their bereavement; and of apprehension in reflecting upon those evils which often attend a Church, deprived of its accustomed jurisdiction.

To you, bereaved Brethren, who all knew our late Right Reverend Father; and knowing, could not but respect and love him, we tender an affectionate and sympathizing condolence. The lapse of more than half a year since the lamented event, has only served to disclose to us the extent of the loss which the Church has sustained; though, when we recollect the blessedness of those who depart hence in the Lord, we are forbidden to grieve with over-much sorrow. Amidst all the difficulties in which this event has involved us, and all the uncertainties of the future, we find comfort in the reflection, that our venerated Bishop, in dying to us, has ceased to be mortal, and that his happy spirit has joined the noble army of martyrs, and the glorious company of the Apostles, in praising the God of our salvation.

Beloved brethren, remember him who has had the rule over you; who has spoken unto you the word of God; whose faith follow; considering the end of his conversation.

Even without this Apostolic injunction, how could we fail to remember, with affectionate sensibilities, one, who during the exercise of his Episcopal office, for more than thirteen years, never forgot his duty to us? His unwearied labors, his fervent prayers, his instructive example, his holy admonitions, were for us: and in imitation of his Divine Master, the Great Bishop of Souls, when the hour was come that he should depart out of this world, us, whom he loved in life, he continued to loye, even until death. For, when he approached the last moment, strong in faith, and patient during his excruciating pangs, he prayed for us all. His sufferings were severe; but he endured as seeing Him who is invisible. In those few hours, which he survived the injury which deprived him of life, and us of our beloved father and friend, he shewed, that though a true Christian may be called suddenly, yet he cannot be unprepared for the solemn event. Of all those who were present in the chamber of death, he alone was composed: he alone was happy. "It is the happiest moment of my life," was the pious and sublime sentiment of our dying Bishop. He would not die, without testifying in the hour of dissolution, the value of that religion he had preached in life, and the consolations of which he richly experienced in death. As a father, he prayed for his family:—and let us, also, beloved brethren, pray for them. As the minister of a

congregation, he committed them to the care of the Heavenly Shepherd. As a colleague in the sacred office, he prayed for him who was to succeed him in the charge of his beloved parish. And, extending his regards, he prayed for his Diocese: but here his voice faltered, and the intensity of his solicitude, in relation to this subject, recommends to us to reiterate his prayer, in behalf of the Church, with peculiar devotion. Let it, then, be our constant supplication to Almighty God, in which may we have the devout concurrence of all our sister Dioceses, that He will graciously guide and bless this Church, in the days of her bereavement; that He will unite the minds of the clergy, and the people, in favour of those things which make for peace: that He will, in his own good time, raise up for us a successor in the Episcopal office, who, taking heed to himself, and to all the flock over which the Holy Ghost shall make him an overseer, shall feed the Church of God, which he hath purchased with his own blood. Pray, O! pray, for the peace of Jerusalem, under the consoling assurance, that they shall prosper that love her.

Beloved brethren, we know not how to express all we would on this occasion; and, therefore, we recommend to you to unite with us, in solemn prayer to the Father of Mercies, and the God of all Consolation.

O, Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son, Jesus Christ, our Lord, grant us grace so to follow thy blessed Saints, in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for all those who unfeignedly love thee, through Jesus Christ, our Lord. *Amen.*

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ, our Lord. *Amen.*

.....

#### **EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.**

(Continued from the May Number, page 143.)

**1720.** "There are still wanting two or three missionaries to supply some churches in South-Carolina, vacant by the death or removal of their ministers; and the Society have agreed, to send two at least thither; his Excellency General Nicholson having, in his letters to the Society, represented the great want there is of them.

"The Reverend Mr. Guy, minister at St. Andrew's in South-Carolina, writes that his Church consists of about 70 families; and the building not being large enough to contain much above half of them, five hundred pounds has been already subscribed towards enlarging it; that the Communicants are at present eighteen, and the number of baptized between the 25th of December, 1720, and 5th of July last, eleven, besides one adult white man.

"The Reverend Mr. Bull, minister at St. Paul's in South-Carolina, reports that between Christmas 1720, and August 1721, he has baptized sixteen infants and five adult persons; and at Easter had twenty-one, and on Whitsunday twenty-four Communicants at his Parish Church."

1721. The Society have been also acquainted by letters from his Excellency Francis Nicholson, Esq.; his Majesty's Governor of the Province of South-Carolina, the Honourable Arthur Middleton, Esq. President of the Council, and the Honourable James Moore, Esq. Speaker of the Assembly, that his Excellency having, by a message to the said Council and Assembly, (grounded upon an humble petition from the clergy) earnestly recommended to them the affairs of the Church in general, and the clergy in particular; and having, at the same time, assured them, that nothing should be wanting that was in his power to promote it; a law has been passed there for the better support and maintenance of the clergy in that Province, and transmitted here for his Majesty's Royal Assent; by which law, such provision is made for the clergy there, as will, it is hoped, (together with what the Society shall think fit to allow) be a sufficient encouragement for worthy gentlemen to undertake that mission. And the clergy of South-Carolina, in their letter of the 12th of July, 1722, acquaint the Society, that to his Excellency's example, and the generous encouragement he hath been pleased to give to the Church and clergy in that Province, it is chiefly owing that the new Church of St. Philip, in Charles City, (which was begun some years ago, but blown down and demolished by a hurricane) is now in such forwardness, that they hope to see it fitted for Divine Service in a few months; a work of that magnitude, regularity, beauty, and solidity, not to be paralleled in his Majesty's dominions in America: that by his Excellency's zealous recommendation, several considerable sums of money have been generously and unanimously voted by the General Assembly, towards enlarging and beautifying the Churches of St. Paul, St. Andrew, and St. George; and towards the re-building the Parsonage-house of St. James', Goose Creek, unhappily burnt down some months ago; a new Parish by the name of King George's, settled to the northward, at a place called Wineau, and a sum of money ordered for erecting a Church there; for the forwarding of which good work, his Excellency hath generously given one hundred pounds.

"His Excellency Francis Nicholson, Esq. the honourable the President of the Council, and Speaker of the Assembly aforementioned, having represented the great want of missionaries to supply the vacant Parishes in South-Carolina, as also the necessity having a school-master at Charles City, the Society have, within the last year, entertained and appointed the following gentlemen for that Province: The Reverend Mr. Powall, to Christ Church; the Reverend Mr. Hunt, to St. John's; the Reverend Mr. Usher, (a gentleman educated at Harvard College in New-England, who lately came over for Episcopal Ordination) to St. George's, with the salaries of fifty pounds each; and the Reverend Mr. Morrit, school-master, to Charles City, with a salary of thirty pounds per annum.

## POETRY.

FROM THE EPISCOPAL WATCHMAN.

## THE BLESSED LAND.

*"The inhabitant shall not say, I am sick."*—ISAIAH.

Not sick!—Shall throbbing brows no more  
 With nameless anguish start?  
 No more the ebbing life-blood pour  
 Cold currents through the heart?  
 No tortured nerve with racking pain  
 To sudden madness thrill?  
 Nor strive the powerless limbs in vain  
 Their office to fulfil?  
 Is there no weak, nor palsied hand,  
 No agonizing breast?—  
 Where, Book of Mercy! is that land  
 Which thus thy page has blest?  
 Dwells there no *sickness of the heart*  
 Within that favoured bound?  
 No pleasure with its poisoned dart  
 The unwary youth to wound?  
 No hope deferred, the soul to harm?  
 No joy on parting wing?  
 No love, with fickle smile to charm,  
 With false embrace to sting?  
 Oh glorious world!—from ills of time,  
 From fears and changes free,  
 Why should we shrink to seek that clime,  
 Though Death our passport be?

H.



FROM THE CHRISTIAN OBSERVER.

## MRS. HANNAH MORE'S LAST OFFERING.

When in the treasury of the Lord  
 The rich and great with one accord,  
 Their ample bounties threw.  
 They, not diminishing their store,  
 Not poorer than they were before,  
 From their abundance drew.

A feeble woman, old and poor,  
 Would throw her mite into the store,  
 Her duty to fulfil;  
 Her contributions was but small,  
 But yet she gave her little all,—  
 The Lord accepts the will.

So I, decay'd in mind and health,  
 And bare of intellectual wealth,  
 This slender offering bring;  
 No honour can my feeble lays,  
 No glory my poetic praise,  
 Give to th' Eternal King.

Yet Heaven accepts the gift, though small;  
 'Tis but a *Mite*—but 'tis my all.

**RELIGIOUS INTELLIGENCE.**

*Missionary Expenditure in South-Carolina.*—The Church Register of Philadelphia, of the 9th August, expresses the opinion, that the income of the “Society for the Advancement of Christianity in South-Carolina,” applicable to missions is less than \$1,000, and leaves it to be inferred, that this is the only Protestant Episcopal Missionary Society in this Diocese. The following statement may be relied on.

Expended by the above Society for Missions in 1825, \$1250

Do.	by the “Pro. Epis. Missionary Society, composed of Young Men and Others,” in 1825,	{	400—1650
By the same Societies in 1826,	- - -	{	1550
		and	450—2000
By the same Societies in 1827,	- - -	{	1200
		and	200
A donation for Missions from the Gregory Ladies’ Working Society,	- - - - -	{	150—1550
Appropriated by the same for 1828,	- - -	{	1500
		and	200—1700

These Societies have now in their service five Clergymen stationed in as many Parishes.

*General Theological Seminary of the Protestant Episcopal Church.* From the “Proceedings of the Board of Trustees,” at their last annual meeting, we have as follows:—

“The Seminary buildings have thus far cost \$32,439 99. There has been received, on account of sundry subscriptions raised in England, \$3,286 02.\*

“The following resolution has been adopted by the Faculty:—

“Whereas, the Faculty is deeply impressed with a sense of the inconveniences and disadvantages, which would arise from allowing the privileges of Students, to those who are not such; therefore

“Resolved, That it be a standing regulation of this Board, that no person shall hereafter be allowed to attend the recitations or lectures, or be admitted to any other privileges of Students, who is not a regularly admitted member of one of the classes.”

The following letters were read, and ordered to be published:—

“New-York, 9th May, 1827.

“EDWARD R. JONES, Esq., Treasurer.

“Sir,—I enclose a check on the Bank of the Delaware and Hudson Canal Company for two thousand dollars, which is for the

\* In the “Summary of the account current” of the Treasurer, the contributions from South-Carolina are not noted, because they were drawn for (though paid into the Bank some time before) on the 14th July, whereas the Trustees met on the 27th June. It appears from the Journal of our last State Convention, that in the year, there had been collected for the general fund of the Seminary, . . . . . \$185

Towards the “Building Fund” of the same, . . . . . 542

\$727

purpose of endowing a scholarship in the Protestant Episcopal Theological Seminary in this city, and which, as a small testimonial of the respect in which I hold the character of that eminent servant of God, the Right Rev. Bishop Hobart, I wish to be called "The Bishop Hobart Scholarship"—the right of nomination to be in him during his life time, and, after his decease, in the Bishop of the Diocese of Virginia for the time being, giving, in all cases, a preference in its privileges to the natives of that state.

With much respect, I am, Sir, your obedient servant,  
"GEORGE GALLAGHER."

*"New-York, 3d, June, 1828.*

**"To the Trustees of the General Theological Seminary of the Protestant Episcopal Church.**

**GENTLEMEN,—**I enclose a Bank-bill for the sum of five hundred dollars, which I will thank you to add to the fund of the scholarship which I endowed, on the 9th of May last year, in your institution, by the payment of two thousand dollars, and which I have requested to be entitled "The Bishop Hobart Scholarship."

"Having entire confidence in the piety, wisdom, and zeal of the Right Reverend Gentleman in respect to whose character I have named this Scholarship, the right of nomination has been placed in him during his life-time, and after his decease, in the Bishop of Virginia for the time being; and as these successors might probably wish to be acquainted with the views of the founder, I take this occasion to state, that my design in this endowment has been to aid in so far as such a humble effort may conduce to the object, in the restoration of the desolate places of Zion in my native state of Virginia, of which there are unhappily too many, where flourishing congregations of the Church have formerly existed; and one of the most efficient means towards which, in my view, is the increase of a pious and intelligent ministry. From considerations arising from climate, the state of society, and other reasons, which it is unnecessary to detail, I have required, that in the exercise of this right, a preference be given to the natives of that state, believing that such preachers would be more useful and acceptable, than those from the middle or eastern states.

"In the imperfection which attends the best human institutions, even the blessings and advantages which we enjoy, from our free forms of government, are not unmixed with evils, one of which is a tendency to contemn, and if proper guards be not established, in the end, subvert just and salutary authority,—social, civil and ecclesiastical; and that, in this last particular, the apprehension is neither idle or premature, contemporaneous events in the Church fully demonstrate. It is therefore my earnest desire and hope, that no beneficiary may be nominated to this scholarship, who shall not entertain a thorough conviction that the standards of the Protestant Episcopal Church, as established in these United States, have the sanction both of apostolic authority and of primitive usage; who

shall not be decisively attached to it, from principle as well as in feeling, and steadfast in his determination to resist all innovations either in its doctrine or discipline. At some future time I may probably make a further small addition to the fund of this scholarship.

"In the hope and prayer that the institution under your care may, through the blessing of God, continue to flourish, and that it may be eminently instrumental in furnishing to the spiritual building of his Church, a succession of workmen who need not to be ashamed, rightly dividing the word of truth.

"I have the honor to be, with great respect,

"Gentlemen, your obedient servant,

**"GEORGE GALLAGHER."**

The St. Thomas Scholarship Society (New-York) fund was reported to amount to \$4,135 78, and that of the Bishop Croes' Scholarship (New Jersey) to \$1,885.

"On motion, *Resolved*, That the thanks of this Board be returned to the respective individuals, dioceses and congregations, who have founded scholarships, or who are taking measures for this object."

The Library Committee reported as donations during the year, 113 volumes, of which 13 were folios and 11 quartos.

Of the building fund recommended by the last General Convention it is stated "that but a very inadequate part" has been raised.\*

*Domestic and Foreign Missionary Society, of the Protestant Episcopal Church.*—We derive from the second Quarterly paper, just received, the following interesting particulars. The Missionary for Africa was to sail in the first vessel. Individuals of St. Paul's, Boston, have made provision for this mission, to the amount of \$300 per annum, and Mr. E. A. Newton of Pittsfield has added the annual sum of \$60. The Rev. Lot Jones is expected to visit Buenos Ayres, for enquiry with a view to his location there, as a Missionary. The late Rev. H. Marshall in a letter, remarked, "Had my health and qualifications been sufficient, I would have left it no longer doubtful, who should make the first effort for establishing a permanent Episcopal Church in that city.

"The only inquiry now is, will our Missionary Society establish a mission at Buenos Ayres? Does that country present a field sufficiently interesting and important to induce them to do it? If it does not, I know of no spot on this globe that does. For I can bear the most confident testimony that never was a field whiter or more fully ready to harvest. And every day that is lost here, is loss of opportunity of no ordinary importance, for promoting the

\* It does not appear from the Journals we have seen, that any one of our diocesan conventions have taken measures for raising this "Building Fund," excepting the Convention of South-Carolina. Of their quota as estimated by the General Convention, about one-third has been paid.

best interests of man, the good of souls, and the honour of the Redeemer." The whole amount paid in, to the Society, during the preceding quarter was \$995 08.

A Society was formed in England in 1825, for making Spanish and French translations. They have already printed in Spanish, nine valuable works, on the evidences and doctrines of the Gospel.

**North-Carolina.**—At the Convention on the 22d May last, were present the Bishop, 6 other Clergymen and 18 Lay-deputies. There are a Bishop, 7 Presbyters, and 4 Deacons in this Diocese, one candidate for Orders; and 23 Congregations. The Episcopal fund amounts to \$5,449 and inclusive of subscriptions to be paid by November 1833, to \$11,472. A committee recommended, that the sum of \$1,200, be raised by subscription, for the support of the Bishop, so as to relieve him from the charge of a particular Parish. They say, "It is with heart-rending feelings that this committee have observed the declining health of him, whose usefulness and worth gives bright and cheering promise of the extension of our Redeemer's kingdom, and the propagation of those great religious truths, which are so beautifully illustrated and inculcated in our faith. With a firm reliance upon the goodness and divine will of him who presideth over the destinies of mankind, and ordereth all things for the best, we commit and commend to his Almighty protection, our beloved diocesan, with the humble prayer, that he may long preserve his life for future usefulness, and at last receive him into the blessed abodes of the faithful."

**Mississippi.**—At the Convention of this Diocese, held on the 7th May, there were 3 of the Clergy and 8 of the Laity. It was moved "That this Convention, impressed with a deep sense of duty in its obligations to preserve unimpaired the invaluable Liturgy of the Protestant Episcopal Church, in the United States of America, are unwilling to sanction any innovation whatever on that 'form of sound word,' bequeathed by the wisdom and piety of the primitive Christians, as the richest inheritance of their zealous labors; and must, therefore, dissent from the proposed alterations contained in the late resolutions of the House of Bishops, and Clerical and Lay-Deputies in the General Convention of 1826." This motion was ordered to lie on the table, until the next Convention.

**Delaware.**—The Convention of this Diocese was opened June 7th, present 3 Clergymen and 12 Laymen. There are 16 Congregations, but it appears only 3 Clergymen, and two candidates for Orders. It was resolved, that a new Committee to consist of four persons be appointed to report at the next Convention, on the proposed alterations to the Liturgy. The following Canon was adopted. "It shall be the duty of every Clergyman to visit each and every family of his parish or parishes, by calling at their houses respectively at least once in every year; unless prevented by sickness or

**other sufficient cause.** It shall also be the duty of every Clergyman to instruct the children of his parish, and of each of his parishes in the catechism of the Church, and if deemed expedient, in one of the catechisms now in use in the General Protestant Episcopal Sunday School Union. on every Sunday he officiates in his parish, or in his parishes respectively, at least six months in the year, to be desigated by him at the period or periods of the year most convenient for assembling the children."

**Connecticut.**—We derive from the Journal of the last Convention, in addition to what was stated in our last number, the following particulars:

"Last winter the ladies of St. James' Church, Derby, with a pious and truly commendable zeal, formed themselves into a Society which meets semi-monthly. At each meeting, after prayers are offered, they devote three hours to labor, in sewing and other needle work, one of them being engaged in the mean time, in reading some approved religious book. The avails of their good work, are to be applied to the general interests of the parish, in supplying, if necessary, deficiencies in the Rector's salary, which is here raised entirely by voluntary subscription, in aid of our Sunday School, and in other contributions for the general welfare of our Church.

"From the result of their operations thus far, we have great reason to trust that they will prove themselves to be 'in deed and in truth, nursing mothers' to our Church."

The Rector of St. Paul's, Norwalk, in his report remarks, "Supposing the whole number of souls in the parish, including men, women and children, to amount to 700, which is thought a large calculation, we find that a number nearly equalling one third of the whole congregation, has within the last twelve years, been numbered with the dead: And if on this computation, which is certainly a reasonable one, we extend our views forward, it will be found that within the short space of thirty-six years, there have died in this parish, a number fully equalling the whole Congregation at the commencement of this period. 'Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom.'"

The Rector of St. John's, Bridgeport, states that, "A Copy of the Episcopal Watchman is taken by the Church, for circulation among the poorer members of the Congregation, and one by the Sunday School for the distribution among the pupils."\*

The Rector of Christ Church, Hartford, says, "Every year of his ministry convinces him more and more, of the great utility of frequent personal conversation with his people, on their spiritual concerns—of availing himself of any serious impressions which may exist, to bring the subjects of them to the ordinances of grace. It is in these private efforts, that he finds his ministry the most highly blessed, in adding to the Church such as he hopes will be saved, in the day when he must give an account of his stewardship."

\* A Practice worthy of imitation.—*G. M.*

This Canon was adopted: "It shall be the duty of the Convention, from time to time, to examine and declare the limits of the several cures within the Diocese—and in the settlement and maintenance of Clergymen, the several parishes shall steadily adhere to such arrangement, except in cases of imperious necessity, and with the advice and consent of the ecclesiastical authority.—And any parish refusing to acquiesce in such arrangement, shall, while such refusal continues, be thereby excluded from representation in the Convention. And further, no Clergyman of this Diocese shall accept a settlement in any of the Parishes in this State which may refuse to acquiesce in the arrangement of the Convention as to cures, unless for special causes, it may seem good to the ecclesiastical authority of the Diocese to dispense with the provisions of this Canon."

The funds of the Church Scholarship Society, instituted only last year, amount to \$1415 of which \$278 96 have been loaned to three young men, members of Washington College, each of whom it is believed, will become a Clergyman of the Protestant Episcopal Church. The report observes: "The use of one hundred dollars is all that can be allowed to any individual, and however competent a subsidy this may be, to a necessitous but active student, it must be a poor stay indeed, to any idler.

"If for some three or four years to come, there should be added to the funds annually, no more than the amount raised during the past year, it will be seen that ten or eleven scholars could be carried, under the circumstances contemplated, through their collegiate course, while the same sum if expended on gratuitous education as a mere charity, would not support more than one fourth of that number, and with no further prospect of being useful to others."

At the Commencement of "Washington College," on the 6th August, thirteen young gentlemen graduated. We are exceedingly gratified to hear, that the Rev. Dr. Jarvis, who has been residing in Europe for the last 2 or 3 years, was elected by the Trustees, Professor of Oriental Languages and Literature. The faculty now consists of the President and seven Professors.

**Pennsylvania.**—A Bible Reading Society, has recently been formed at Philadelphia; its object is stated to be "the diffusion of a knowledge of the sacred Scriptures by reading them to those who cannot read, or who do not regularly attend Divine Worship." The Managers are to appoint readers, but we are not told whether they are to read merely to a family in their own house; or to a congregation collected to hear them. If the latter, might it not lead to an assuming of the sacred office on the part of unordained persons?

**New-York.**—The large Sunday School of St. Stephen's Church has come into connexion with the Episcopal Sunday School Society. It had been in connexion with the Union, which embraces the Schools of various denominations. "But, (remarks the Christian Journal) in accordance with the long cherished wishes and desires of

the Rector of the parish, the directors and instructors of the School resolved no longer to be separate from the brethren of their own household of faith. In this additional instance of the gradual progress of correct feeling on this subject among the members of our communion, we rejoice. The principle never should be forgotten, that Sunday scholars are but catechumens, of whose religious instruction the Church—through its ministers, and those whom they may associate with them in the work—and the Church *only*, should have charge. Religious instruction is the great end and aim of Sunday Schools. For any other purpose, they would be a profanation of God's holy day. They should, therefore, be under no other authority and subject to no other control, responsibility, or influence, direct or indirect, than that of the Church. If there are religious denominations who agree in what they consider the great essentials of the Church, we mean not to say that they may not, with propriety, unite in a scheme for the instruction of their catechumens in their common principles. Without, however, the least reflection on the piety and sincerity of others, we conceive our Church to be distinguished from them by landmarks which should never be overlooked, or lightly regarded. We refer to that Liturgy in which is erected the strongest bulwark of the truth that is in Jesus; and which, like the flaming sword of the guardian of Paradise, turning every way, keeps off the presumptuous foot of heresy. We refer too, to that ministry, in which we can show an undoubted succession in the divine commission, commencing by the express appointment of the 'Holy Spirit,'\* and as such, handed down, 'from the Apostles' time.'† In attachment to this Liturgy, and this ministry, all grades and conditions of the members of our Church should be established, strengthened, and settled, if we would do justice to what we conscientiously believe to be true Gospel instruction. Without, then, judging others, and without any other feeling than that which arises out of an ardent attachment to evangelical faith and piety, it surely behoves us to take charge of our own young in our own way, and without suffering ourselves to be placed in situations in which, what we truly believe is but Christian consistency, may wear the aspect, or be represented as savouring, of disunion and uncharitableness."

**Massachusetts.**—The executive Committee of the Protestant Episcopal Missionary Society, have been informed that, a Clergyman of another Diocese, agreed to pay \$50 annually for five years, for the support of a Missionary to be employed in Springfield, Pittsfield, or Northampton. A few young members of Trinity Church, Boston, a part of them, *members of the Sunday School*, have contributed \$50 from the avails of their industry in little works of ingenuity and taste, to constitute the Rev. G. W. Doane, Assistant Minister of their Church, a patron of the Domestic and Foreign Missionary Society, of the Protestant Episcopal Church.

\* "Collect in 'The Ordering of Priests.'"

† "Preface to the Ordinal."

*Society for Promoting Christian Knowledge.*—The receipts of the Society, according to the report made at its last anniversary, for the year preceding, amounted to £70,000 and its expenditure to £65,645.

“The Bishop of Jamaica informs the Society, of the steady and gradual progress of sound religious instruction throughout the Diocese.—Much benefit has resulted from the appointment of catechists, and the institution of parochial and Sunday Schools. In the important Parish of St. Thomas in the East, where the slave population is in the most advanced state of improvement, six catechists, persons of colour, are employed under the Bishop’s license for instructing nearly 3,000 negroes on different estates. From Barbadoes also, the Society learns that there is a progressive desire on the part of the slave to receive, and of the higher classes to impart, the blessings of religion. The catechetical system has advanced materially during the year which has just closed; and Sunday Schools have been opened in many places.

“The following interesting passage concludes this most valuable report:—‘The Society has thus endeavoured to put its members in possession of the principal events which have occurred during the last year. By the blessing of God upon its labours, it is instrumental in promoting Christian knowledge in every quarter of the globe; at home and abroad, among old and young, among the pagans of the East, who have never received the light of the Gospel, and among the new settlers in the forests of North America, who are in danger of forgetting its existence. And all sorts and conditions of men are assisted upon the same principle—namely, by furnishing them with copies of the Holy Scriptures, by forming and supporting Schools for the religious education of their children, and by distributing books of instruction, exhortation, and devotion, adapted to general use. This simple and efficacious system may now be considered as distinctly recognized, and after long experience approved in all corners of the British Empire. The blessed word of God, the exposition of it provided by the Church of England in her Liturgy and Homilies; and the application of its contents to the understandings and consciences of men by distinguished and popular writers; these are the weapons of the Society’s warfare.’”

At the meeting of the Quebec Diocesan Committee of this Society on the 9th May, a committee was appointed to inquire into the prospect of success, which might attend the establishment of a local institution, for extending the benefits of the Christian religion to *heathen Indians*, in the North American Colonies, and to report the means, &c.

“Archdeacon Mountain gave a slight outline of what had been done for the Indians since the first existence of the Society for propagating the Gospel in Foreign parts. A mission had been established among the Mohawks in the year 1702, being the year of the incorporation of the Society, and the Mohawk nation, as well as many individuals of the other six confederate nations had been won over to the Gospel. A present of Communion-plate and Church-

furniture had been made to these Indians by Queen Anne, which they still preserve with great veneration. In 1714, the Catechism, part of the Liturgy, some forms of family-prayer, and select passages from the Old and New-Testament had been translated into the Mohawk language. Various additions had been made to this translation at different times, and in 1787, after the removal of the Indians to Canada in consequence of their adherence to the Royal cause, a translation of nearly the whole of the Liturgy had been printed with the addition of the entire Gospel of St. Mark, rendered into Mohawk by Capt. Jos. Brant, the father of the present Chief.—The Mohawks were seated in Upper Canada, partly on the Grand River, between Lakes Ontario and Erie, and partly in the Bay of Quinte, in each of which places they had a Church built them by his late Majesty.

"They had also received occasional visits from the neighbouring Missionaries of the Society, who preached to them through an interpreter, and the Society had maintained schoolmasters among them, who read part of the Liturgy and Holy Scriptures on Sundays.\*—In the year 1826, a Mission of the Society had been formed expressly for the Indians on the Grand River, under the auspices of the present Bishop."

*African Mission.*—“In May last, three Missionaries, Handt, Hegele, and Sessing, all single, were deputed by the Evangelical Society of *Balze*, for Liberia. They arrived in England in June—where, pursuant to instructions, they remained till the 11th of November—when they went on board, at London, of an English ship bound to Sierra Leone; but were obliged by stress of weather, to put back into Portsmouth. On the point of sailing from that port Hegele received a wound on his head, by the falling of a block, which, it was feared, would prove mortal. He was conveyed on shore, and necessarily left to the providence of God, and the care of Christian friends; while the two others, Messrs. *Handt* and *Sessing*, proceeded on their voyage, and arrived at Sierra Leone about the 10th of the present month. On the 12th, the U. S. ship *Ontario* leaving Sierra Leone for Liberia, Capt. Nicolson generously offered the Missionaries a passage to Monrovia. It was not possible, however, for a public vessel to bring more than a very small part of the very ample stores with which the munificence of European Christians had furnished these devoted servants of God and man, on their final departure from their native country. Only one could, therefore, accept of Capt. N's overture, and Mr. Sessing has accordingly arrived here by that ship, on the 21st. Mr. Handt awaits at Sierra Leone, a passage for himself and the missionary property, to this Colony.

“But these two gentlemen are only the pioneers of a much larger force, nearly ready to follow. Two more were on the point of

\* “Many communications between this Society and the late Bishop of Quebec, upon the subject of the Mohawk Mission are now in existence among the voluminous records of the correspondence of the Diocese.”

leaving Switzerland, when these left England, and may be expected in two month's time. Dr. Blumhardt has written Mr. Ashmun, in the name of the Directing Committee of Balse Evangelical Institution, a letter full of the most excellent sentiments—and of paternal and affectionate concern for the young men of the mission. It is needless to say, that they possess the entire confidence of that judicious and excellent man, and his very respectable associates—and that all temporal views, in the formation of this Christian establishment, are utterly discarded.

"The gentlemen of the Mission are all liberally educated—and all either possess mechanical trades, or have been accustomed to agriculture."

**The new King's College, London.**—A very numerous meeting of the friends of this institution, was held on the 21st June, the Duke of Wellington in the Chair. It was announced that, £22,000 had been already subscribed. It was whispered, that, £5,000 would be given by his Majesty. The Archbishop of Canterbury, and the Bishop of London, each subscribed £1,000. The Rev. J. Hughes, a baptist Minister, 20 guineas, which he wished to be understood as a testimony to the value of the institution, of which he had a full conviction, from what he had read, since he came into the room.

**Extraordinary Munificence.**—John Jarratt of Doncaster (England) has vested in the hands of Trustees, nearly \$58,000 for the erection and endowment of a new Church in that Place.

The Corner stone of a new Protestant Episcopal Church, was laid in Sutton, (Mass.) on the 24th June, to be erected at the *sole expense* of David Wilkinson, of North Providence, (R. I.)

Mr. Burr of Vermont, has bequeathed to several religious and charitable Societies and purposes, the sum of \$96,000. The Brick Presbyterian Church, (N. York) have pledged themselves to contribute annually, \$2,550 to aid thirty candidates for the Ministry.

**Post-Office.**—Most joyfully, says the Washington Theological Repertory, would we have hailed, among the acts of the late Congress, an act to repeal that part of the Post-Office law, which sets the law of our Country against the law of God, by authorizing the carrying and opening of the Mail and the Post-Offices on the *Lord's Day*.

**Seamen.**—"I have lately had the honour, said Capt. Parry, at a public meeting in 1826, and I may truly say the happiness, of commanding British Seamen under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order; and I am sure, that the maintenance of all these was, in a great measure, owing to the blessing of God upon our humble endeavours, to improve the religious and moral character of our men. In the Schools established on board our ships during the winter, *religion was made the primary object*;

and the result was every way gratifying and satisfactory. It has convinced me, that, true religion is so far from being a hindrance to the arduous duties of that station, in which, it has pleased Providence to cast the Seaman's lot, that on the contrary, it will always incite him to their performance, from the highest and most powerful of motives; and I will venture to predict, that in proportion as this spring of action is more and more introduced among our Seamen, they will become such as every Englishman would wish to see them. To this fact, at least, I can on a small scale, bear the most decided testimony: and the friends of religion will feel a pleasure in having the fact announced, that *the very best Seamen on board the Hecla*—such, I mean, as were always called upon in any cases of extraordinary emergency—were, *without exception*, those who had thought the most seriously on religious subjects; and that if a still more scrupulous selection were to be made out of that number, the choice would fall, *without hesitation*, on two or three individuals possessing dispositions and sentiments *eminently Christian*.

"In connexion with this declaration, it is worthy of especial record, that during Capt. Parry's late most difficult and perilous attempt to reach the North pole, and amid the sufferings and privations to which he and his party were exposed in open boats, for upwards of sixty days, the duties of each day were commenced and concluded with 'common prayer.'"

**The Methodists.**—"At a General Conference of the Methodist Episcopal Church, lately held at Pittsburgh, Penn. a resolution was passed, declaring it to be expedient to form a Bible Society within their own connexion, independent of any other similar institution. They had before found it necessary to have their own Tract and Sunday School Societies, in which the distinctive religious tenets of their own Church, may be illustrated and enforced."

**Lotteries in France.**—"According to an estimate presented to the French Chamber of Deputies by M. Charles Dupin, the annual sum spent upon lotteries in France amounts to upwards of 50,000,000 francs, or ten millions of dollars. And it is remarkable, that nine tenths of this is spent in five departments, which include Paris and a few towns next in size to the capital; and that the worst crimes are committed in these departments, compared with the rest of the kingdom, in a nearly equal proportion to the lottery expenditure. For instance, in the department of the Seine (which contains Paris) in the course of 6 years there occurred 21 cases of murder, 50 of poisoning and 1,756 of suicide, of which 213 were traced immediately to gambling in lotteries and otherwise. The money expended in lotteries in the city of Paris alone amounts to 22,000,000 francs annually, while that city can afford only 14,000,000 for the support of its many noble establishments of charity. It was in the view of these and many connected facts, that the worthy deputy declared in the chamber of Deputies his positive determination to bring forward, during

the present session, a law for the total abolition of lotteries and gambling houses throughout the whole extent of France—and that too, although the government would thereby lose their tax upon those establishments.



### BIBLE QUESTIONS.

1. State the predictions, that our Lord would ascend into heaven; and the testimony that he did ascend?

2. What is the practical improvement suggested by our Lord's Ascension?

Consult Pearson, Barrow or Secker on the *Sixth Article of the Creed*. Stackhouse's *Body of Divinity*, p. 687 folio. Bishop Dehon's, 47th & 48th *Sermons*, vol. ii. Hobart's 10th *Sermon*, vol. ii. Horne's 3d *Sermon*, vol. i. Moore's *Sermons*, 19th & 20th, vol. i. Tillotson's 142nd *Sermons*, vol. ii.

Answers to be returned, in the week before the first Sunday in October.



### NEW PUBLICATIONS.

*A Sermon preached before the board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, May 13<sup>th</sup>.* By J. W. Wainwright, D. D. Rector of Grace Church, New-York.

This discourse has great merit, both as it respects thought and style—and has been very generally commended. The following eloquent passage is the conclusion.

"In regard to the cause itself, I have no doubt. It must and will succeed. The triumphs of the cross will be more frequent and more universal, from this time forth, while the world shall endure. We, indeed, and many of our posterity may first disappear from the earth, but the bread of life shall return again to this land from which it has been sent forth. Our children's children will enjoy the Christian triumphs, and partake the Gospel peace and prosperity, we may now prepare for them. The earth is gradually improving, its deserts are reclaiming, its forests are levelling, green fields and smiling villages, the comforts of plenty and the elegancies of art are advancing. In the progress of ages, from our own Atlantic shores to the Pacific, shall be one extended surface, which the industry of man shall cultivate and beautify, and his enterprise fill with level roads and easy waters of communication. The mysterious centre of Africa shall be known and visited by commercial enterprise. The jealous gates of China shall be thrown widely open, and her wall of separation be cast down to the earth. The wandering tribes of Asia shall rest, and tents and tabernacles be changed into places of permanent abode. Not an island in the universal ocean shall be unknown, nor where man can inhabit shall it be unpeopled or uncivilized. And all this time, shall the Gospel be immovable, shall it be confined within its present narrow boundaries? No my brethren—for it shall be the chief stimulus to all this enterprise, the principal cause of all these successful results. When our remote posterity shall see the earth tranquil in peace, smiling in joy, and vocal in praise to God, they shall recur with wonder to the history of past times, when wars were in the earth, when heathen superstitions disgraced it, and sacrifices of blood vexed it, and sin every where polluted it; and in deep-felt gratitude they shall say, these are the blessed effects of our fathers' labours, and of those who engaged with them in the missionary cause. Blessed be their name and their memory! And perhaps we also, to whom these anticipations seem now extravagant, may be permitted to look down and see the earth improving, the reign of peace restored, and the garden of Eden again flourishing in delights. Hasten, O Lord, the time,—revive thy work in the midst of the years, in the midst of the years make known,—henceforth let thy word run very swiftly,—deser not, O our God, until the kingdoms of this world have become the kingdoms of our Lord and of his Christ."—Amen.

*An Address delivered at the Commencement (1828) of the General Theological Seminary, of the Protestant Episcopal Church.* By Bishop White.

*On Liberality,* our venerable father thus speaks:—“Our young brethren, the hope of the future edification of our Church; to be realized in times, when the voice of him who now addresses you, will be heard among you no more: there has been an endeavour to demonstrate the delusion of a professed liberality, never acted on consistently; and which, were it so acted on, would be more contrary than at present, to the duty of ‘declaring the whole counsel of God;’ and to that of ‘earnestly contending for the faith once delivered to the saints.’ To supply its place, he has put in its stead a liberality of a more practical cast of character; but which, in accommodation to the language of Scripture, he has chosen to speak of under the name of charity. The requisitions of this grace are considered by him as so imperious in dictating the forbearance of every species of violence of language or of passion, in reference to diversity of opinion: that he has no hesitation in counselling you, to extend to the illiberal, a liberality consistent with a regard for sacred truth: or, by the substitution of a word more definite and more consistent with the law of language, to make even the intolerant the subjects of your toleration.”

*On Revivals,* he says, “This leads to remark to you, that you are coming forward into active life, at a season distinguished by a revival of religious sensibility. Notwithstanding the disorders by which that name has been dishonoured, the fact may be pronounced unequivocal, that there has been such a revival in the United States and in different degrees, over the greater portion of the surface of the world. To all appearance, it has been produced by reaction on the preceding gigantic strides of infidelity, and by the atrocities of which it was the parent; for thus it is, that the moral governor of the world ‘maketh the wrath of man to praise him.’ His agency is to be looked up to, as the efficient cause; whatever intervening instrumentality, he may have made the mean of accomplishing his design.

In the history of Christendom, there are various periods, marked by ardour of religious inquiry, and by the extension of religious experience and profession. Every such season has been disfigured by extravagancies, which tend to bring religion into contempt. But while these are to be disavowed, although with tenderness, under even the appearance of sincerity: every minister of the Gospel ought to perceive the duty of availing himself of existing circumstances, for the calling of sinners to repentance; and for the extending of the kingdom of the Redeemer, in every way in which the providence of God may present an opening.\*

*With the modesty of true greatness he thus concludes:* “If it should be thought that any portion of what has been said might have been dispensed with, consistently with justice to the subject, it is to be hoped that there will be found an apology, in the consideration of the time of life, of which tediousness is usually one of the frailties.”

\* The following note is well worthy of being attentively read.

“The expression ‘revival,’ applied to religion, being rendered indefinite by the variety of forms in which it appears; there may be propriety, in the author’s declaring of his sense of the distinction between the use and the abuse of it,

“Exercises professedly religious, but manifesting less either of the operation of the intellectual faculty, or of affections marked by the acknowledged graces of the Gospel, than of the excitement of animal organization, and extended principally by the power of sympathy, are not here understood under the term in question. In the New-Testament, there are records of occasions, when, from the concurrence of favourable circumstances, there issued excitements of religious sensibility and of disposition to religious inquiry, without the notice of any such accompaniment: as when the Baptist addressed the crowds attendant on his ministry; as when our Saviour delivered to a concourse of people his Sermon on the Mount; as when he worked a miraculous provision for the five thousand; and, as when on the preaching of St. Peter, there were added to the Church about three thousand souls. If, in exercises so different from any thing found in these instances, there are to be confessed the outpourings of the Spirit; the Christian Church must surrender the ministry and the sacraments; which have been denied under such displays as those referred to, and must be distracted by contrary views of the doctrines of grace; each of opposite sides setting up the plea of an outpouring of the Spirit; so different from the effusion noticed in Scripture, which was to guide to all truth.

*Rutledge's Family Altar.*—“The prayers occupy a very subordinate part of the volume, and are intended only for the morning and evening of each day in a single week, beginning with Sunday; or as it is here, we regret to see, styled *Sabbath*.—a name which neither harmonizes with the phraseology of our Liturgy, nor with that of the Scriptures of the New-Testament.

“The larger portion of the work consists of reflections, selected from Doddridge’s well known *Family Expositor*, and so arranged as to afford a short practical exposition of the prominent topic in each chapter or portion of a chapter in the New-Testament. It is proposed that one of these improvements shall be read with the portion to which it belongs, on occasions of domestic worship. The compiler seems to have executed his work with proper care and judgment, and avoiding the minuter distinctions of doctrine, to have brought forward those vital tenets of Christianity which tend in a more especial manner to spiritual improvement, and edification in personal holiness. Heads of families and others who have no larger comment at hand, cannot fail to find the reading of such a book a profitable exercise not only in the household circle, but, as the preface suggests, in visiting the chambers of the sick, and in the hours of closet communion with God, abroad as well as at home”—*Episcopal Watchman*.

*Clergyman’s Companion.*—“A second edition of this useful book, much enlarged and published in two volumes, has recently issued from the press of Messrs. T. & J. Swords, New-York. The extracts relating to the qualifications and duties of the clerical office occupy the second volume. We have long considered these selections from the most eminent writers as affording highly interesting, useful, and instructive views of the various subjects belonging to the proper discharge of the Christian Pastor’s duty. The young minister, especially, however qualified he may be, cannot be too familiar with what many eminent divines, quoted in this book, have said in relation to the various situations in which he may be placed, and the means necessary to be employed by him, if he would adorn his calling, and the Church, do good to the souls of men, and thus advance the honor of God. We are glad to find in this edition many useful additions to the prayers, ‘suitable to be used by the clergy of our Church in the discharge of their parochial duties.’ It also affords us pleasure to perceive that Bishop Hobart (the author) has inserted in this edition the service of the fourth of July, set forth in the *proposed Prayer Book of 1785.*”—*Episcopal Watchman*.

*Christian Offices for the Use of Families and Individuals, compiled from the Liturgy of the Protestant Episcopal Church, and from the Devotional Writings of various Authors; together with a Calendar pointing out a suitable portion of Scripture for the Family Worship of every day in the year.* By William Edward Wyatt, D. D. Rector of St. Paul’s Parish, Baltimore.

*Short Prayers for morning and evening, adapted to the use of Christians of different ages, with select Prayers and ejaculations for various occasions.* Published by the General Protestant Episcopal Sunday School Union.

---

“Further, if, under such influences, there be disregard of the doing of all things decently and in order; especially, in the Episcopal Church, if there be the introduction of self constituted ministers, in violation of her prohibition; or if, in congregations under her own ministers, whether in churches or elsewhere, her services are superseded by devotions not recognized in her institutions, to the neglect of those prescribed by her; these are cases, which the address was not designed to favour.

“Independently on these and on all other disorders, there arises, sometimes in a particular neighbourhood, and sometimes pervading a community, increased attention to those spiritual interests, which ought at all times to be the nearest to the affection. In the excitement of this, there is to be confessed the operation of the Spirit of grace; and, so far as religious affections and holy conduct may be the result, they are what the Scriptures call his fruit; while any extravagances which may accompany them are resolvable into human weakness; and are in danger, from the neglect of prayer, and of watchfulness over the movements of the mind, of resulting in a species of profession, which is not an adoring of the doctrine of our God and Saviour; and which even weakens the hold of moral obligation on the conscience,

“The improvement of any such seasons of grace as those referred to, was intended to be impressed on the minds of the graduates and the pupils.”

*The McEllen Family, a History.*—This is a short interesting narrative issued by the Protestant Episcopal Sunday School Union, especially intended as a prize book but would make an useful Tract for general distribution.

*The Family Visiter and Sunday School Magazine;* to be published by the General Protestant Episcopal Sunday School Union.

The Prospectus says, "It is deemed of great importance that some work breathing the pure principles of our Church, and conveying them in a manner adapted to render them pleasing and impressive, should be furnished to parents and guardians for the use of their youthful charge. At the same time it is thought that even the former may derive some benefit from occasional hints and suggestions derived from sources not generally accessible, or from the experience of persons devoted to the business of instruction, and accustomed particularly to attend to that species which has reference to the relations of man to his Maker, his Redeemer, and his Sanctifier. Experience has shown that it is highly expedient, and indeed necessary to the efficient prosecution of the designs, of the General Protestant Episcopal Sunday School Union, that some means of communicating information, advice and assistance in the business of instruction, to all its branches, should be provided. All these objects the Executive Committee believe may be effected by the publication of a work, which shall unite in itself whatever may be requisite to obtain its admittance to the family circle, to the Sunday School Library, and to the teacher's book shelf;—a work which shall combine hints and admonitions useful to parents, instructors, and Sunday School Teachers, with instructive and amusing matter, adapted to the capacities of children of different ages and attainments, and with such information as may be interesting and serviceable to parents and teachers themselves, or to the children under their tuition."

It will contain Biography, Original Essays, Reviews, Short Narratives, Miscellaneous Articles and Intelligences.

"Should sufficient encouragement be offered, the Committee will also publish a CHILDREN'S MAGAZINE, 18mo., to appear monthly, consisting principally of appropriate matter selected from the larger work and other sources. Price 25 cents per annum." Subscriptions for the above, received by E. THAYER, Agent of the Union.

*Works of the Reformers.*—It is intended to publish at Halle a complete collection "commencing with those of Melancthon, and continuing with those of Luther, Calvin, Zwingle, and the minor reformers. The celebrated Dr. Bretschneider is to be the editor. The works of every reformer will be accompanied by a portrait; a fac-simile of his hand-writing, and a short account of his life, together with a supplement of literary matter, and a copious index."



### *Theological Library—Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Librarian reports the following Donations made during the month of August—

*By Paul Trapier.*—P. Galatini Dei Arcanis Catholicæ Ventatis, lib 12. Francofurti, M.DCII. 1 vol. folio, parchment.

*By Charles Ker Cross.*—The Book of Common Prayer, &c. Church of England, &c. Folio, sheep. Cambridge 1760.

The Works of the Rt. Rev. Ezekiel Hopkins, late Lord Bishop of Londonderry, Ireland, &c. Folio, sheep, London, M.DCCI.

Boulter's (Lord Primate of all Ireland, &c.) Letters, containing an account of the most interesting transactions in Ireland, from 1724 to 1738. 2 vols. in one, 8vo. sheep. Turbevill's Manual of Controversy, &c. 8vo. sheep.

Books in any department of Literature, will be gratefully received by Ebenezer Thayer, Librarian, at the Library, No. 79 Broad-st. between Meeting and King-sts. Entrance through the gate. Library hours, every day, Sunday excepted, from 12 till 2 o'clock.



### **EPISCOPAL ACTS.**

#### ORDINATIONS.

*By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.*—On Thursday June 28th, 1828, the Rev. George Richardson, Deacon, was admitted to the Holy Order of Priests.

*By the Right Rev. D. Brownell, Bishop of the Protestant Episcopal Church in Connecticut.*—On Sunday, July 13th, 1828, in St. Peter's Church, Cheshire, Mr. Harry Finch, was admitted to the Holy Order of Deacons, and on Saturday, August 9th, 1828, in Christ Church, Hartford, Mr. William H. Judd, was admitted to the same Order.

*By the Right Rev. Dr. Hobart, Bishop of New-York.*—On Monday, July 7th, 1828, at St. George's Church, Hallet's Cove, Long-Island, the Rev. Samuel Seabury, Deacon, was admitted to the Holy Order of Priests; and Messrs. Isaac Pardee, John C. Porter and Ephraim Punderson, were admitted to the Holy Order of Deacons. On Saturday, July 19th, 1828, at the White Plains, the Rev. Alexander Crosby, Deacon, was admitted to the Holy Order of Priests; and on the Monday following, at North Salem, the Rev. Hiram Jelliff, Deacon, was admitted to the same Order.

*By the Right Rev. Dr. White, Bishop of Pennsylvania.*—On Wednesday, July 9th, 1828, in Christ Church, Philadelphia, Mr. William Lucas, was admitted to the Holy Order of Deacon.

#### CONSECRATIONS.

*By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.*—On Wednesday, June 25th, 1828, St. Andrew's Church, Hopkinton, New Hampshire, was solemnly consecrated to the Christian Worship of Almighty God.

*By the Right Rev. Dr. Onderdonk, Assistant Bishop of Pennsylvania.*—On Monday, June 9th, 1828, St. Peter's Church at Smyrna, Delaware; and on Tuesday, July 15th, 1828, St. Gabriel's Church, Sugar Loaf, Columbia County, Penn. were severally consecrated to the Worship of God.

*By the Right Rev. Dr. Hobart, Bishop of New-York.*—On Thursday, June 5th, 1828, All-Saints Church, New-York, was solemnly consecrated to the Worship of God.



#### CALENDAR FOR SEPTEMBER.

1. Monthly Meeting of the Trustees of the Protestant Episcopal Society, for the Advancement of Christianity in South Carolina.
5. Monthly Meeting of the Managers of the Female Episcopal, Bible, Prayer Book and Tract Society.
7. Fourteenth Sunday after Trinity.
14. Fifteenth Sunday after Trinity.
17. Ember Day.
19. Ember Days.
21. Sixteenth Sunday after Trinity. St. Matthew.
28. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels.

---

#### ERRATA IN OUR LAST NUMBER.

- Page 238. For the article "*Endless Calls for Charity*," credit should have been given to the "*Episcopal Register*."
- " 250. To the title of the "*Female Episcopal, &c. Society*," add the words "of Charleston."
- " 254. Among the publications "*A Commentary on the Epistle to Hebrews*," add by Professor Stuart, of Andover, Massachusetts.
- " 255. *The General Theological Seminary of the Protestant Episcopal Church*, was instituted in 1817 and not 1827 as there misprinted. We take occasion to quote on this subject the *Gospel Messenger*, for January, 1824, p. 8. "*The Theological Seminary*, would have been brought before the *General Convention* in 1811, had not its practibility, at that time, been questioned by some persons of influence. It was proposed in 1814 to that body, and postponed by a small majority. In 1817, the several Dioceses having been previously consulted, it was recommended by a majority of them, and it was determined on by the *General Convention* of that year."